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PERIODICALS.

ZEITSCHRIFT FÜR PSYCHOLOGIE UND PHYSIOLOGIE DER SINNESORGANE.

CONTENTS: Vol. III. No. 5.

UEBER EIN OPTISCHES PARADOXON. By *Franz Brentano*.

"FLATTERNDE HERZEN." By *Adolf Szili*.

UEBER BEGRÜNDUNG EINER BLINDENPSYCHOLOGIE VON EINEM BLINDEN. By
Friedrich Hitschmann.

BEMERKUNGEN ÜBER DIE VON LIPPS UND CORNELIUS BESPROCHENE NACHBILDER-
SCHEINUNG. By *Otto Schwarz*.

CONTENTS: Vol. III. No. 6.

BEITRÄGE ZUR DIOPTRIK DES AUGES. By *M. Tscherning*.

OPTISCHE STREITFRAGEN. By *Th. Lipps*.

CONTENTS: Vol. IV. Nos. 1 and 2.

UEBER DIE SCHÄTZUNG KLEINER ZEITGRÖSSEN. By *F. Schumann*.

ZUM BEGRIFF DER LOKALZEICHEN. By *C. Stumpf*.

ZUR KENNTNISS DES SUCCESSIVEN KONTRASTES. By *Richard Hilbert*.

LITTERATURBERICHT.

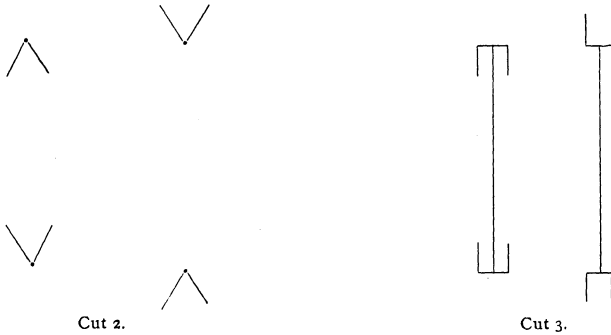
The first article is on an optical paradox. Let two equal parallel lines be drawn, as in the cut below; then let two small straight lines be drawn from the ex-



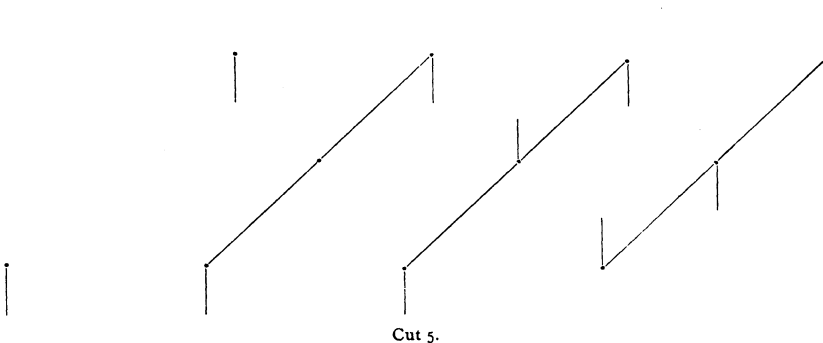
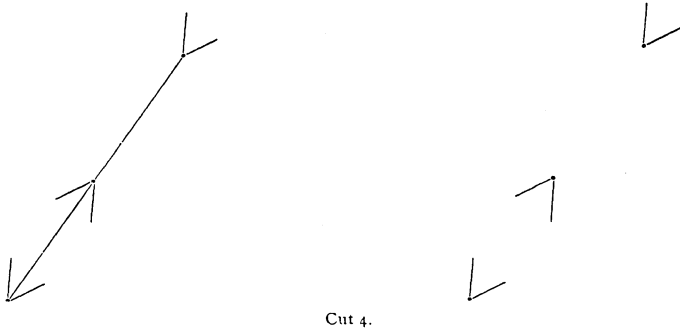
Cut 1.

tremities of these in such a way that in the first they form acute angles with the line and in the second, obtuse angles. The first, it will be seen, appears shorter than the second. What is the explanation of this phenomenon?

The author's answer is, that this phenomenon is a consequence of the well-known fact that we overestimate small angles, and underestimate large ones. The presence of the lines has nothing to do with the optical illusion, as the inserted



cut, in which the lines are omitted, shows. (Cut 2.) The optical illusion is also not present when the lines are rectangularly attached, as is Cut 3. These facts prove that angular *inclination* is the decisive factor. The following cuts show this, the first in a more and the second in a less marked degree. (Cuts 4, 5.) The simplest



case in which the explanatory factor of this phenomenon is involved, is that of the estimation of the distance of an isolated point from the extremities of a short straight line. The estimation of this distance is dependent upon our estimation of the angle made by lines drawn from the point to the extremities of a short line. If this esti-

mation is false, it produces by an exact trigonometrical law, an error in the estimation of the corresponding distance. This explains all. In our first figure the factor of illusion is eight times presented: hence its marked character.

The second article consists of a rather long series of experiments on the so-called "flatternde Herzen" by Adolph Szili.

The third article is on the foundations of a psychology of the blind, by a blind man, Friedrich Hitschmann, of Vienna. This article contains a number of interesting facts concerning the sensory, intellectual, and emotional life of blind people, and affords a great many valuable hints for the development of the special psychology which the author has in view.

The first article of No. 6 of the *Zeitschrift* is a very exhaustive one, some sixty pages in length, filled with special and technical investigations concerning the dioptrics of the eye. When light passes from one refracting medium into another it is partially reflected at the dividing surface, and transmits by reflection the objects from which it has proceeded. This is also the case with the human eye, which is itself a lens. The refracted pictures are the only pictures of importance to the possessor of the eye; but just as in the construction of optical instruments, the reflected or "lost" images are of supreme importance to the optician in the determination of the properties of his productions, so these same pictures in the human eye are of supreme importance to the physiologist and the psychologist. This is the subject of Dr. Tscherning's researches.

In the second article Dr. Th. Lipps discusses some mooted questions of optics. The first part of the article is a reply to Schwarz's criticism in the preceding number of the *Zeitschrift*. The second part is a review of Franz Brentano's explanation of the optical paradox, discussed in the second paragraph of this notice. Lipps declares, that, though there is some truth in Brentano's explanation, it is nevertheless an error to believe that acute angles, *as such*, are overestimated, and obtuse angles, *as such*, are underestimated. On the contrary, every time such errors in estimation occur, there exist particular reasons for it, the character of which renders the attempt impossible to derive the estimation of distance directly from the estimation of angles. Lipps supports his position by actual facts. His chief and most philosophical remark is, that it is a perilous and improper thing to do to explain isolated optical illusions by isolated and independent hypotheses; optical illusions are not exceptions: they constitute a class of phenomena in themselves, and they should be considered in their natural and logical connection. (Hamburg and Leipsic: Leopold Voss.) μκρκ.

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE. Vol. XVI. No. 3.

UEBER REAL- UND BEZIEHUNGS-URTHEILE. By *J. v. Kries*.

WAS IST LOGIK? By *A. Voigt*.

ZUR PSYCHOLOGIE DER LANDSCHAFT. By *R. Wlassak*.

DES NIC. TETENS STELLUNG IN DER GESCHICHTE DER PHILOSOPHIE. By *M. Dessoir*.

The articles of this magazine are usually very rigorous and learned; and the contents of the present number are in keeping with its reputation. Prof. J. v. Kries discusses in an essay, evoked by the recent articles of Riehl, the subject of "real and relational judgments"; his object is to establish a classification, and display the logical connection, of judgments generally. Real judgments are predications

concerning reality or actual facts; relational judgments predicate simple relations of concepts, etc. The first requisite of a scientific exactness of thought, says Kries, is the distinction and determination in any given case of judgments which are real and judgments which are relational. In the second article, which is long and exhaustive, Dr. Voigt endeavors to determine the characters and functions of the different kinds of logic. In view of the great prominence into which algebraical logic of late years has come, this article is one of considerable interest. Voigt defines the pretensions and powers of the two opposing systems of philosophical and algebraical logic, and attempts to set forth the justification of each. Voigt, as opposed to Husserl, cordially recommends the study of algebraical logic to philosophers, that both disciplines may profit by the intercourse. (Leipsic: O. R. Reissland.) μκρκ.

PHILOSOPHISCHE MONATSHEFTE. Vol. XXVIII. Nos. 5 to 8.

CONTENTS: Nos. 5 and 6.

DIE WIRKLICHKEIT ALS PHÄNOMEN DES GEISTES. (Concluded.) By *A. Rosinski*.

WESEN UND BEDEUTUNG DER IMPERSONALIEN. By *R. F. Kaindl*.

ZUR GESCHICHTE UND ZUM PROBLEM DER AESTHETIK. By *E. Kühnemann*.

CONTENTS: Nos. 7 and 8.

UEBER DIE GRUNDFORMEN DER VORSTELLUNGSVERBINDUNG. Psychologische Studie. By *M. Offner*.

ZUR GESCHICHTE UND ZUM PROBLEM DER AESTHETIK. (Concluded.) By *E. Kühnemann*.

WERKE ZUR PHILOSOPHIE DER GESCHICHTE UND DES SOCIALEN LEBENS (Second Article: *G. de Greef, Introduction à la sociologie*). By *F. Tönnies*.

RECENSIONEN.

LITTERATURBERICHT.

A. Rosinski's contribution is a metaphysical essay on reality viewed as a phenomenon of the mind. The results of his discussion are these: that the world of experience, with all its laws and phenomena, and all we assume to exist *per se*, is referable wholly to ourselves; that the primal source and cause of all reality is not a something which lies absolutely outside us, but is simply our own self, or ego. In what sense reality is reality, the author proposes to discuss in future articles.

Dr. Raimund Friedrich Kaindl discusses, in the second article, the character and meaning of the impersonal verbs. The discussion is made both from the psychologico-logical point of view, and from the point of view of comparative philology.

The *Philosophische Monatshefte* contain, in each issue, a very exhaustive bibliography of all the works which have appeared during the month in the provinces connected with philosophy. This department is conducted by Dr. Ascherson, the librarian of the Berlin University library, and forms a very important and valuable feature of this magazine. (Berlin: Dr. R. Salinger.) μκρκ.

ZEITSCHRIFT FÜR PHILOSOPHIE UND PHILOSOPHISCHE KRITIK. Vol. 100. Nos. 1 and 2.

This well-known magazine, formerly edited by Dr. J. D. Fichte and Dr. Ulrici, is now presided over by Dr. Richard Falckenberg, of Erlangen. It has reached its hundredth volume, and with the present two numbers begins a new series. Its reviews

and lists of newly published works are comparatively complete. Its articles, though generally tinged with scholasticism and chiefly treating of philosophico-historical subjects, deal, nevertheless, with some modern and living questions; for example, Dr. Max Schasler's discussion of the proceedings on the recent Prussian school law; Dr. Eugene Dreher's consideration of the law of the conservation of force; and Dr. Nikolaus von Seeland's discussion of the deficiencies of the current theory of force. The other articles are contributed by A. Wreschner, G. Frege, J. Zahlfeisch, and Robert Schellwien. (Leipsic: C. E. M. Pfeffer.) μκρκ.

THE AMERICAN JOURNAL OF PSYCHOLOGY. August,
1892. Vol. IV. No. 4.

CONTENTS:

- THE EXTENT OF THE CORTEX IN MAN, AS DEDUCED FROM THE STUDY OF LAURA BRIDGMAN'S BRAIN. By *Henry H. Donaldson*.
SOME INFLUENCES WHICH AFFECT THE RAPIDITY OF VOLUNTARY MOVEMENTS. By *F. B. Dresslar*.
EXPERIMENTAL RESEARCH UPON THE PHENOMENA OF ATTENTION. By *James R. Angell* and *Arthur H. Pierce*.
SOME EFFECTS OF CONTRAST. By *A. Kirschmann*.
REPORT ON AN EXPERIMENTAL TEST OF MUSICAL EXPRESSIVENESS. By *Benjamin Ives Gilman*.
PSYCHOLOGICAL LITERATURE. (Worcester, Mass.: Clark University.)

MIND. New Series. No. 3. July, 1892.

CONTENTS:

- LOTZE'S ANTITHESIS BETWEEN THOUGHT AND THINGS. (I.) By *A. Eastwood*.
THE FESTAL ORIGIN OF HUMAN SPEECH. By *J. Donovan*.
THE LOGICAL CALCULUS. (III.) By *W. E. Johnson*.
THE FIELD OF ÆSTHETICS PSYCHOLOGICALLY CONSIDERED. (I.) By *H. R. Marshall*.
DISCUSSIONS: The Influence of Muscular States on Consciousness. By *Edmund B. Delabarre*. Dr. Münsterberg and his Critics. By *E. B. Titchener*. The Definition of Desire. By *Henry Rutgers Marshall*. Feeling, Belief, and Judgment. By *J. Mark Baldwin*.
CRITICAL NOTICES. (London: Williams & Norgate.)

INTERNATIONAL JOURNAL OF ETHICS. July, 1892. Vol.
II. No. 4.

CONTENTS:

- NATURAL SELECTION IN MORALS. By *S. Alexander*.
WHAT SHOULD BE THE ATTITUDE OF THE PULPIT TO THE LABOR PROBLEM? By *W. L. Sheldon*.
ETHICS OF THE JEWISH QUESTION. By *Charles Zeublin*.
MACHIAVELLI'S PRINCE. By *W. R. Thayer*.
ON THE FOUNDING OF A NEW RELIGION. By *B. Carneri*.
AN ANALYSIS OF THE IDEA OF OBLIGATION. By *Frank Chapman Sharp*.
REVIEWS.

Prof. S. Alexander, in his lecture delivered before the Ethical Societies of Cambridge and London, here reproduced, points out that the growth and change of moral and social ideals are the result of a process of mental conflict. Professor Sheldon thinks only a partial solution of the labor problem is possible until the second coming of men somewhat of the type of St. Francis of Assisi, "who will sacrifice their personal opportunities, abandon their station in the world, and go down to apply their gifts and acquirements to the cause of the lower stratum of society." The religious as well as economic opposition to Judaism, according to Mr. Charles Zeublin, is caused by the exclusiveness of the Jew, and his ultimate welfare and that of his neighbors requires a humanitarian treatment within and without Judaism. Mr. William R. Thayer shows that Machiavelli merely described things as they were in his time, and deduced the laws which actually controlled the public deeds of rulers; and that it is now "the duty of all men to sweep away the old falsehood that rulers and governments are absolved from paying heed to those ethical principles to which every individual is bound." According to Mr. B. Carneri, the living at peace with oneself and one's fellowmen is possible only without religion, "because there is no morality without contentment, and it is the highest degree of discontent to strive for something beyond this world." Mr. Frank Chapman Sharp concludes that when the element of *the good* is taken out of the conception of obligation, this degenerates into mere submission to an arbitrary imperative; the foundation for the distinction between right and wrong must be sought in something that appeals to us as good, and its ultimate criterion can be given only by our chosen ideal. (Philadelphia: *International Journal of Ethics*, 118 S Twelfth Street.) Ω.

THE PHILOSOPHICAL REVIEW. July, 1892. Vol. I. No. 4.

INHIBITION AND FREEDOM OF THE WILL. By *Dr. James H. Hyslop.*

A CLASSIFICATION OF CASES OF ASSOCIATION. By *Mary W. Calkins.*

THE ORIGIN OF PLEASURE AND PAIN. By *Dr. Herbert Nichols.*

ON PRIMITIVE CONSCIOUSNESS. By *Hiram M. Stanley.*

REVIEWS OF BOOKS.

SUMMARIES OF ARTICLES.

The confusion incident to the old controversy about freedom is due, says Dr. James H. Hyslop, to a failure to distinguish between the *proof* of freedom and the *conditions* of it, that is, "the circumstances that are necessary to it, or the characteristics that constitute it." Freedom consists in "self-initiative and independence of external causes, whether there be any choice between alternatives or not," and inhibition and deliberation bring about both of these circumstances. Miss Mary W. Calkins rejects the ordinary division into association by contiguity and association by similarity, and gives detailed summaries of the fundamental characteristics of consciousness on which association depends and of the characteristics of association proper; the ultimate fact of association, whether it be psychical or physical or both, we do not understand. Dr. Herbert Nichols, in the first part of his article on the "Origin of Pleasure and Pain," considers the phenomena of pleasure and pain associated with the action of the senses, and concludes that there is no "tangible evidence indicating that pleasures and pains are inseparable attributes of other senses or polar complements of each other," and that separate sensations of pain and of pleasure are probable. Mr. Hiram M. Stanley regards pure pain as primitive mind, and pleasure as the polar opposite to it, although they are neither abso-

lutely essential one to the other, pleasure being traced to "an intermediary feeling between pain as produced by excess, and pain from lack as differentiated form." Consciousness is fundamentally pain and pleasure as serving the organism in the struggle for existence. (Boston, New York, Chicago: Ginn & Company.) Ω.

THE NEW WORLD.

CONTENTS: Vol. I. No. 2.

- THE SOCIAL PLAINT. By *E. Benjamin Andrews*.
 RELIGIOUS EVOLUTION. By *Minot J. Savage*.
 THE ORIGIN AND MEANING OF THE STORY OF SODOM. By *T. K. Cheyne*.
 THE FOUNDATION OF BUDDHISM. By *Maurice Bloomfield*.
 IMAGINATION IN RELIGION. By *Francis Tiffany*.
 THE NEXT STEP IN CHRISTIANITY. By *S. D. McConnell*.
 THE IMPLICATIONS OF SELF-CONSCIOUSNESS. By *Josiah Royce*.
 HOW I CAME INTO CHRISTIANITY. By *Nobuta Kishimoto*.
 NEW FORMS OF CHRISTIAN EDUCATION. By *Mrs. Humphry Ward*.

CONTENTS: Vol. I. No. 3.

- THE ESSENCE OF CHRISTIANITY. By *Otto Pfeiderer*.
 ECCLESIASTICAL IMPEDIMENTA. By *J. Macbride Sterrett*.
 NEW TESTAMENT CRITICISM AND RELIGIOUS BELIEF. By *Orello Cone*.
 THOMAS PAINE. By *John W. Chadwick*.
 SOCIAL BETTERMENT. By *Nicholas P. Gilman*.
 THE RÔLE OF THE HISTORY OF RELIGIONS IN MODERN RELIGIOUS EDUCATION
 By *Jean Réville*.
 A POET OF HIS CENTURY. By *E. Cavazza*.
 DIVINE LOVE AND INTELLIGENCE. By *James C. Parsons*.
 BOOK REVIEWS.
 SUMMARIES OF ARTICLES. (Boston: Houghton, Mifflin, & Company.)

REVUE PHILOSOPHIQUE.

CONTENTS: June, 1892. No. 198.

- EXISTENCE ET DÉVELOPPEMENT DE LA VOLONTÉ. I. Existence, de la Volonté.
 By *A. Fouillée*.
 SUR QUELQUES IDÉES DU BARON D'HOLBACH. By *A. Lalande*.
 ESSAI SUR LA PHILOSOPHIE DE PROUDHON. By *G. Sorel*.
 TRAVAUX DU LABORATOIRE DE PSYCHOLOGIE PHYSIOLOGIQUE.

CONTENTS: July, 1892. No. 199.

- L'INCONNAISSABLE DANS LA PHILOSOPHIE MODERNE. By *G. Fonsegrive*.
 LA MUSIQUE D'APRÈS HERBERT SPENCER. By *J. Combarieu*.
 ESSAI SUR LA PHILOSOPHIE DE PROUDHON (concluded). By *G. Sorel*.

CONTENTS: August, 1892. No. 200.

- ÉTUDE CRITIQUE SUR LE MYSTICISME MODERNE. By *Rosenbach*.
 LE DÉVELOPPEMENT DE LA VOLONTÉ. By *A. Fouillée*.
 LA BEAUTÉ ORGANIQUE: ÉTUDE D'ANALYSE ESTHÉTIQUE. By *A. Naville*.
 ANALYSES ET COMPTES RENDUS.

According to M. Fouillée, the principle which tends to dominate psychology and physiology is the ubiquity of will and of feeling, and consequently of conscious-

ness. Psychology will end by recognising the continuity and the transformation of modes of psychical energy, as physics recognises the continuity and the transformation of modes of physical energy, and philosophy will see in physical energy the external expression of will.

M. Fonsegrive maintains that the rejection of metaphysics as science, which marks the modern theory of the unknowable, is the consequence of Kant's *a priori* theory as to the origin of our knowledge. The laws of the mind have no real existence prior to experience, and universal and necessary notions can be discovered only by mental analysis. In this manner the existence, and even the essence, of metaphysical beings may be known, but only of such as experience puts in communication with ourselves. Thus we know God as the necessary first cause, although our notion of God is one of negation, of experimental notions.

After showing that Spencer's theory of music had numerous antecedents, and that its conclusions are unacceptable on various grounds, M. Combarieu, affirms that the secret of the musical art is the identity of the musical idea with the imitation or expression of the real world. All music contains a double verity ; it is the meeting place of the senses and of the rational world confounded in a unity which is the work of art, as man is the combination of a soul and a body confounded in the real unity of life. Spencer is an excessive simplifier, and does not see the complexity of certain questions, which he seeks to resolve by undervaluing them. But he has thrown light on one of the aspects of the musical problem.

In this final essay on the philosophy of Proudhon, M. Sorel considers the theory of justice by the light of the notion of free will. He differs somewhat from Proudhon, and affirms that "the just man is the upright man such as our ideal conception of antiquity represents him to us, but transformed by our consciousness as refined by the influence of Christianity." In dealing with the real organisation of societies it is necessary to distinguish between matters of justice and those of right, which includes that of force, of which war is an application. After showing the connection of the economic *contradictions* of Proudhon with the state of war, and the value of education for the realisation of equilibrium in the state, M. Sorel affirms that education ought to be based on manual labor, for the explanation of which science should be taught ; and that instruction should endure throughout life, so that men can elevate themselves and that an equilibrium may be obtained between knowledge and industrial needs. (Paris : Félix Alcan.) Ω.